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ABSTRACT

The guide provides activities for use with children in grades four through six before and after a field trip to Shakertown at Pleasant Hill. Established as a Shaker community in 1805, Pleasant Hill now has 27 buildings restored and open for public use. The study of Pleasant Hill can be used as an example of rural or village life in nineteenth century America, as an exhibit of the contributions Shakers made to American culture, or as an example of how the interplay of ideals and environment affect the development of a community. This guide contains a variety of activities and information designed to promote higher levels of student interest and to enrich their field trip experience. Students will learn, for example, that scaled rugs, pegboards, flat brooms, packaged seeds, and spring-action clothes pins are among the unique contributions of Shakers to American life. For the teacher, background information on Shaker history and customs is provided. Line drawings of buildings and exhibits, Shaker poems, songs, proverbs, and puzzles which can be duplicated for classroom use are included. Followup games and a bibliography of additional resources complete the guide. (Author/DL)

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Teachers Guide to

The Shakers at Pleasant Hill

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Prepared by
Shakertown at Pleasant Hill, Kentucky, Inc.

In cooperation with
the Kentucky Department of Education

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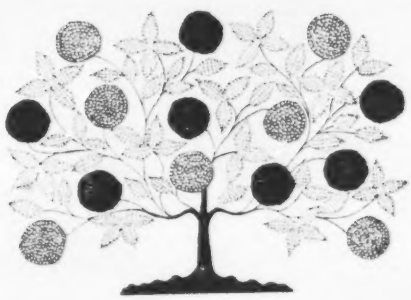
The Shakers at Pleasant Hill



A Resource Unit for Elementary Teachers

INTERMEDIATE LEVEL

A cooperative effort between Shakertown at Pleasant Hill, Kentucky, Inc. and the Kentucky Department of Education

Group Tour Information

To accomodate your group, please give us advance notice of any tour - including the number and age of your students. This information enables us to have the proper staff on hand for your visit.

For every 15 students touring, one adult is required to stay with that group and be responsible for its safety and conduct at all times.

Adults acting as chaperones are admitted at the same price as the students. Money can be collected beforehand and paid in one amount to the ticket cashier upon arrival. This often saves time and confusion, not to mention wear and tear on our cashiers!

The village appreciates your patronage and we hope your visit will prove worthwhile; not only a pleasant experience but an enlightening one.

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SHAKERTOWN
AT PLEASANT HILL, KENTUCKY, INC
Route 4 Harrodsburg, Ky. 40330

Dear Teacher:

Pleasant Hill is a village which was built and inhabited by Shakers from 1805 until 1910. Today, twenty-seven original buildings have been restored and are open for public use. A portion of these buildings house exhibits of Shaker life. The Centre Family Dwelling House contains a collection of furniture and items used by the Shakers. Other buildings house demonstrating craftspeople making such items as flat brooms, buckets, or hand-woven coverlets. Interpreters are on hand to explain artifacts and activities and to answer questions.

By itself, a visit to the Village is an excellent educational experience; however, with pre- and post- visit classroom preparation, the student will have higher levels of interest, understanding, and retention. For this purpose a resource unit on the Shakers at Pleasant Hill has been compiled. It contains a teacher's guide with suggested classroom activities, background information for the teacher, line drawings of buildings and exhibits, Shaker songs and proverbs, follow-up work games, as well as a bibliography of additional resources. The materials are designed to be used separately or as a total learning experience, easily adaptable to the individual teacher's needs.

It is our hope that the student will find a trip to Pleasant Hill to be fun and interesting. Let's work together to make it happen!

The Interpretive Staff

Shakertown at Pleasant Hill

Teacher's Guide

The study of Pleasant Hill can be approached in three different ways. It can be used as an example of rural or village life in nineteenth century America, as an exhibit of the contributions Shakers made to American culture (such as furniture styles and labor-saving devices), or as an example of how the interplay of ideals and environment affect the development of a community. Although this resource packet can be effective with any or all of these methods, we feel the study of Pleasant Hill as a developing community brings the Shakers into better perspective.

A trip to the Village is considered the highlight of any study of the Shakers of Pleasant Hill. These materials are not intended as a substitute for such a visit, but to enrich the experience. For the most effective learning situation, both pre- and post-visit materials should be used.

Materials Guide

"SHAKER LIFE" - Designed solely for use by the teacher as background material, it is not intended as subject matter for the student.

DRAWINGS - These line drawings are to provide the necessary visual concept of what will be seen. They can be used to initiate or enliven discussions, as displays for bulletin boards and media areas, or duplicated for individual use by the students.

PROVERBS - These Shaker wisdoms represent basic beliefs expressed simply and metaphorically. In Language Arts lessons, they can be used in comparison with Biblical sayings, regional adages, or modern graffiti. The students could rephrase them in modern language, translate modern sayings into archaic language, or mak up their own sayings.

SONGS - These simple tunes will attract interest with their unusual words and catchy melodies. They can be used alone in music class, acted out for movement, even prepared and performed before other classes.

FOLLOW-UP ACTIVITIES - These challenging word games will strengthen vocabulary learned in Shaker studies.

Suggested Activities

1. Introduce to the class a simple Shaker invention or innovation such as a flat broom, a package of seeds, or a spring-action clothespin without telling its origin. Using the inquiry method initiate discussion with questions such as why was this invention important? How is it useful? Who would have made it? Would it have been handmade? From what materials was it made? What type of people do you think would have designed this? Where might they have lived?

Explain that the students are going to learn about a group of people who built their own society and were responsible for many such labor-saving devices.

II. Physically divide the classroom, arranging the desks so that the girls are on one side and the boys on the other. Explain that for the morning boys and girls must remain separated and cannot speak to one another. Choose two boys and two girls to be "leaders", giving them the freedom to talk to one another and to delegate duties to the other students. After lunch, or at the end of the day, ask the students how they feel after their unusual experience. If everyone lived like that, what type of society would have developed? How would work be divided? Could there be a democracy? How would they live?

The line drawings of the Centre Family House, the Kitchen, and the Brethren's Shop can be shown and brought into the discussion.

III. During a music lesson, teach the students the simple tune "Hop Up and Jump Up", encouraging them to act out the words in the song. (This could become very lively.) When they've settled down ask them such questions as what kind of music does it sound like? Would you hear this kind of music in church? How is it different from other church music? Does it encourage movement? Next, teach the other songs. Ask the students to compare them to the first song. Are they more like what is sung in church? How are they different?

Aaron Copeland used the melody from "Simple Gifts" as one of the major themes in "Appalachian Spring", one of his most famous orchestral works. Play this selection for the students after they have learned "Simple Gifts" and encourage them to distinguish the familiar theme from the orchestration.

NOTE: It should be explained to the students that the Shakers danced to these songs as an expression of their worship. Their dancing was a symbolic way of shaking free of sin. The students might like to try a Shaker dance--

Line the boys and girls in rows facing one another. To the tune of a Shaker song or to a simple drumbeat, the children will advance in rows with small shuffling steps with heads bowed and arms extended, shaking fingertips. (This symbolizes shaking sin from the body.) Then with heads raised and palms uplifted, they shuffle back to their original position. (The upturned palms were for receiving blessings from God.)

IV. Display several Shaker sayings prominently. Initiate discussion with questions such as what do they mean? What about the language; does it sound different than what we use? How? Can you think of some similar sayings? How does this saying reflect upon the person who wrote it? What type of life did he live?

V. Divide the class into groups of three or four students; assigning each group a topic to investigate on their trip to Pleasant Hill. On the return to the classroom, each group can write up their findings and report to the whole class or contribute their paragraph to a class album.

SAMPLE TOPICS

1. How did a Shaker spend an average day?
2. How were Shaker children educated and what were they taught?
3. How did the Shakers make their money?
4. How was the Village governed?
5. How did they take care of the sick?
6. How many different ways were the pegs used?
7. What was a Shaker worship service like?
8. How did religion effect the construction of the Village?
9. What time saving inventions are the Shakers credited with?
10. How did the water system work?
11. How are buckets made?
12. How are brooms made?
13. How was cloth dyed?
14. How did the Shakers entertain themselves?

VI. (This would be best used after a trip to the Village.) The community of Pleasant Hill was molded from certain interrelated ideals around which the Shaker faith evolved. Six of these ideals are explained below. Invite your students to remember objects they saw in the Village which best represent these ideals. There should be many examples; as an aid several are listed.

TIME was used wisely, never hurried nor wasted.

SIMPLICITY in all things, from food and clothing through furniture and building design, discouraged vanity and waste.

UTILITY or usefulness in all things would increase efficiency and improve use of time.

ORDER was evidenced in the arrangement of their buildings, the cleanliness of their rooms, and the work they wished to accomplish.

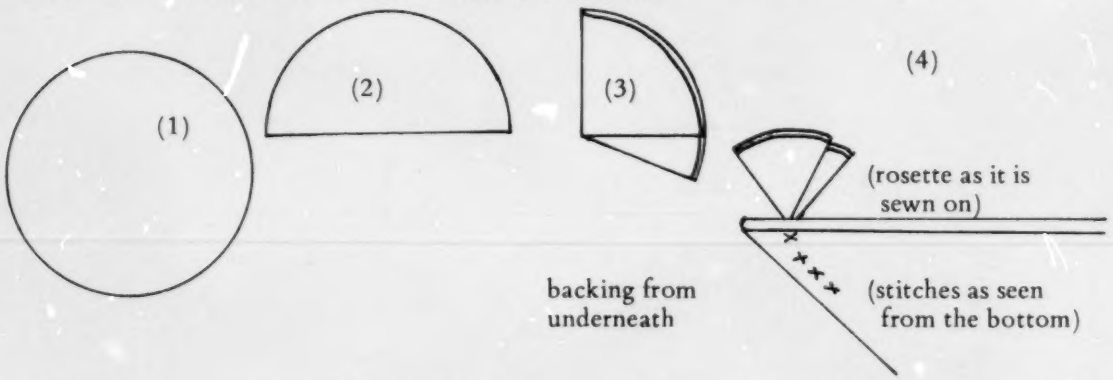
SPACE was orderly arranged, uncluttered, with attention paid to good light and ventilation.

PROGRESS was wise use of time, simplicity, utility, order, and space for the good of all.

1. The Centre Family House bell - was the Village alarm clock, calling people to meals, in from the shops at night, and awakening them in the morning.
2. Water House - saved time by bringing the water right into the houses and work areas, and was probably the earliest system of its type in Kentucky.
3. pegboard
4. flat broom
5. closet under stairway
6. style of clothing
7. candle sconce
8. dumbwaiter
9. oval boxes
10. packaged seeds
11. high ceilings
12. apple peeler
13. fences
14. a Shaker bedroom
15. boot scraper
16. swift
17. step stools for built-in cupboards
18. splashblocks under gutter downspouts
19. stone walks
20. Shaker stove

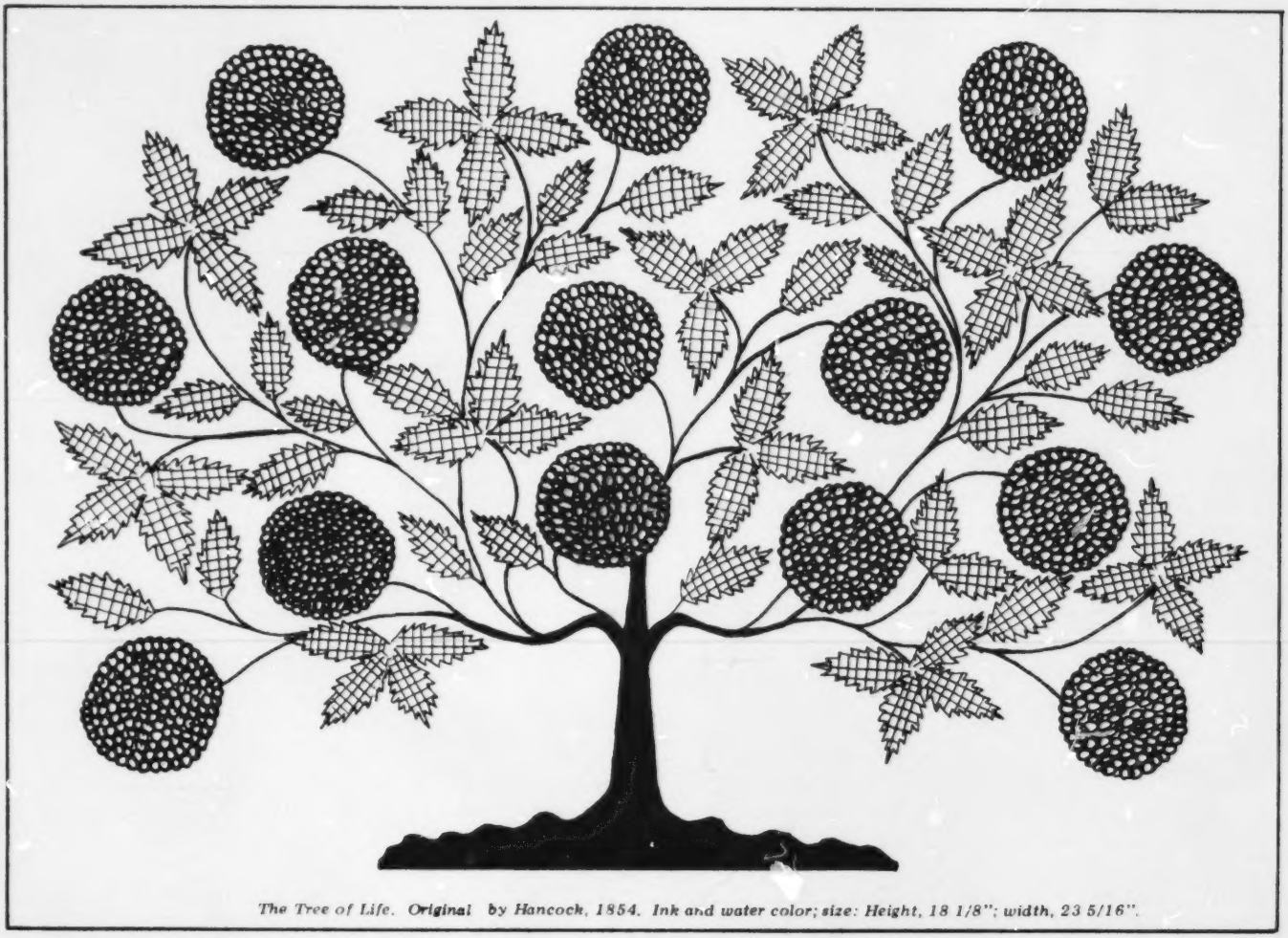
VII. As a follow-up activity, the class might like to work on a full-size reproduction of a Shaker scaled rug, or adapt the idea to make individual hot pads. **American Hooked and Sewn Rugs, Folk Art Underfoot**, by Joel and Kate Kopp, has three beautiful illustrations of these scaled rugs made by the Shakers on page 79. The bright mosaic-like pictures in the rugs are made by attaching "rosettes" of cotton to a heavy backing. By regulating the use of color, quite elaborate images can be created. The directions are very simple as follows:

Have the children bring in colorful scraps of cotton material. (1) Using a silver dollar as a pattern, cut the material into circles (see corresponding drawings). These circles are then (2) folded in half and (3) again into quarters, forming a small rosette. (4) The end or point of this rosette is then sewn to a piece of heavy fabric such as denim or burlap. The rosettes must be placed very close together to form a pile. The edges of the backing must be finished before the cotton rosettes are attached.



VIII. Butter churning is a very simple classroom activity. Students who live on farms may be able to supply their class with enough top cream for the activity. Or perhaps a dairy farmer or milk-processing plant in the area would be willing to donate cream for a class project.

Divide the class into groups of four or five students. Give each group a pint or quart jar of cream, with the lid securely fastened. Each child in the group will take turns shaking the jar of cream. After about ten or fifteen minutes, the butter should begin to solidify in the liquid. At this time all of the children will pour their butter and buttermilk into one large bowl. Then by using spoons the butter is kneaded to work out the remaining water and milk which must be poured off. The finished butter may be shaped in a paper cup, a modern plastic butter container, or an old butter mold.if available. Spread on crackers, it makes a great midday snack.



The Tree of Life. Original by Hancock, 1854. Ink and water color; size: Height, 18 1/8"; width, 23 5/16".

City of Peace Monday July, 3rd 1854. I received a draft of a beautiful Tree pencil'd on a large sheet of white paper bearing ripe fruit. I saw it plainly; it looked very singular and curious to me. I have since learned that this tree grows in the Spirit Land. Afterwards the spirit shew'd me plainly the branches, leaves and fruit, painted or drawn upon paper. The leaves were check'd or cross'd and the same colors you see here. I entreated Mother Ann to tell me the name of this tree: which she did Oct. 1st 4th hour P.M. by moving the hand of a medium to write twice over Your Tree is the Tree of Life. Seen and painted by, Hannah Cohoon.*

**The inscription "Aged 66" appears in a corner of the reverse side of the sheet.*

From: Visions of the Heavenly Sphere by Edward Deming Andrews and Faith Andrews

Shaker Life

In the midst of the excitement felt on the eve of the American Revolution, eight immigrants landed in New York. These newcomers had come to practice a religion persecuted in their homeland. Under the leadership of Ann Lee, known to them as Mother Ann, they established a church that ultimately embraced 6,000 members throughout the eastern United States. They were called Shakers and their influence on American culture far exceeded their numbers. Fostering such ideas as religious freedom, equality of different races and sexes, and pacifism, they were the most successful example of the utopian communal movement of the early nineteenth century. An industrious people, they were responsible for such inventions and innovations as the flat broom, the selling of garden seeds in envelopes, the circular saw, clothes pins, vacuum packaging in bottles, tilt chairs, and many others. They have left a legacy in the design of their buildings and furniture which today is admired for the inherent beauty of its simplicity, honesty, and utility.

The Shaker movement had its beginnings in eighteenth century England. Dissatisfied with the inflexibility of the doctrines and rituals of established churches, groups of dissidents broke away from the Church of England and began to hold their own religious services. One was a group of Quakers who expressed their religious fervor in song and dance which often resulted in shaking convulsions, barking and other physical manifestations of the spirit. They came to be called Shaking Quakers. Among their number was Ann Lee, the illiterate daughter of a blacksmith who seemed to possess mystical powers. Often the recipient of strange dreams and visions, she became convinced that she was the female equivalent of Christ chosen by God to announce the coming of the Millenium. A vision revealed to her that the Millenial Church was to be established in America, and that this Church was to be the new Zion or heaven on earth.

Under extreme persecution in the early years, Shaker growth was slow. Mother Ann and other missionaries traveled on many long trips converting scattered families and occasionally whole congregations, but organization which could help the new religion maintain sustained growth was lacking. It was not until three years after Mother Ann's death in 1784 that the Shakers began to gather into communities separated from the rest of the world. Living in such communities was a source of strength for the Shaker movement allowing them to pool their resources and develop a lifestyle congruent with their beliefs; the result being tremendous spiritual and economic growth.

Upon learning of a great period of revivalism in the Ohio Valley, the Shakers sent missionaries west in 1805. It was through their work that Pleasant Hill was established in the same year. Eventually, nineteen villages were founded in the states of New York, Massachusetts, Connecticut New Hampshire, Maine, Ohio, Indiana, and Kentucky. Pleasant Hill at its height in the 1830s was the third largest of the Shaker villages and remained active until 1910.

In order to help the Shakers attain spiritual perfection, a very elaborate system of rules was developed for the communities. Social structure was based on four major tenets or principles: celibacy, common ownership of property, separation from the world, and public confession of sins.

Sex and other appetites of the flesh were seen as great sources of evil. They caused vanity, jealousy, exposure to physical suffering, as well as misuse of fellow human beings. For these reasons the Shakers chose a celibate life. Rules were established to discourage socialization between the sexes. Men and women lived in the same house but on different sides separated by a wide hall. They worked at different jobs in different buildings. Talk between the sexes was not permitted unless a third person was present.

Since the Shakers were celibate, there was no need for the institution of marriage. The Shakers also wanted to discourage special friendships. A Shaker should love all brothers and sisters equally; therefore, when a natural family joined the society, the members of the family lived in different areas of the village allowing time to break old "worldly" ties.

The Shakers also felt that another large source of evil in the world was the desire to own or covet things. Some men of the world judge their value and success by their possessions instead of their actions or level of spiritual growth. For this reason, all Shaker property was owned together, and every member had equal access to the use of this property. Joint ownership reduced opportunities for vanity and jealousy to occur; it was also beneficial to the growth of the village. Through common ownership of property and goods the Society could pool resources, achieving prosperity far beyond the capacity of individual members. For example, Pleasant Hill, a community of 500 people was able to acquire over 6,000 acres of land and accomplish such things as building the first public water system in Kentucky.

Since the Shakers thought the world was a place full of evil, it was only natural that they wanted to isolate themselves from the world as much as possible. For this reason they chose to build their own separate communities. In an isolated environment, it was possible to remove certain temptation and provide ample reenforcement for a chosen way of life. The Shakers thought they were building Zion or heaven on earth.

The average Shaker had almost no contact with the outside world. He never left the village, seldom received visitors, and heard only a small amount of news through letters or newspapers read at family meetings. The leaders of the village did have contact with the outside world. They represented the village in legal and business dealings. Trading deacons took many long trips in the world selling Shaker products. The village Elders and Ministry often traveled to visit other villages; their exposure to the world was acceptable because their spiritual strength was considered great enough to resist temptation. Since the community fulfilled all physical, social and spiritual needs of its members, there was no reason for the average Shaker to leave the confines of the village.

The Shakers were firm believers in public confession. Sin and desire exposed to the light of God and fellow believers could be rooted out and destroyed. They felt if all sin was exposed and destroyed, a believer could eventually reach a state of perfection and lead a sinless life. On the other hand hidden sin would continue to grow and produce more sin, eventually breaking down the love and union in the village. Public confession, coupled with rigid laws and government, also provided a very efficient way to maintain internal social order. Since the Shakers did not believe in violence, there was no form of corporal punishment, but a violator of the rules received extreme social ostracism. For a person not in union with the goals of the Shaker life, the village was a very uncomfortable place; most misfits left of their own free will or were asked to leave. Public confession revealed quickly the intent of the members. Those who desired help were helped. Those who did not, left.

All Shaker villages were organized in the same manner. Each was divided into families of up to a hundred people according to the spiritual level of the members. The members of the church order (in the case of Pleasant Hill, these were the Centre, East and West families) had signed the covenant, giving their property and lives to the Shakers. The members of the Centre family (living across from the Meeting House at the center of the village) were considered the most spiritual. Other families were orders of children or orders where new members went through a trial period before becoming full members. Each family was like a plantation, having its own dwelling house, lands, livestock, crops, and buildings for industry, and each family had control over its daily activities. All the village families met together only at the Sabbath meetings and on special occasions. Heads of the families called Elders and Eldresses, gave daily guidance to family members.

The Ministry had responsibility over the entire village. They did not live with any family, but lived apart above the Meeting House. In keeping with the Shaker belief in equality, the Ministry was composed of two men and two women. The Ministry consulted with the Elders who informed the members of their families of decisions. There was very little contact between the average Shaker and the Ministry. The Ministry of Pleasant Hill reported to the Ministry at New Lebanon, New York, which governed all Shaker villages. In consultation with the Elders and New Lebanon, the Ministry of Pleasant Hill appointed the trustees for the village. These men had legal ownership of the land and other property and were responsible for legal and business transactions with the outside world.

The Shaker Society was not a democracy. Authority flowed from the top to the bottom. But the Shakers felt that was the way it should be. The Elders and Ministry seemed full of the spirit of Christ and Mother Ann, and thus were better able to understand the direction in which the Society should go. A member was either in union with the discipline of the Society, or he left. Naturally, this was not a life that suited everyone, but for those true Shakers, it was a good life. When outsiders expressed horror at the undemocratic structure of the Society, a Shaker would answer that he was perfectly free to come or go. Besides, a Shaker was the freest person on earth. He was free from sin, lust, poverty, and all the misery that filled the world.

Additional Resources

Andrews, Edward Deming, The Community Industries of the Shakers, (Facsimile reprint of New York State Museum Handbook 15), Emporium Publications, Charlestown, Mass., 1971. Synopses of the development of various Shaker industries and innovations, with an emphasis on the eastern Shaker societies.

Andrews, Edward Deming, The Gift to Be Simple, Dover Publications, Inc., New York, 1962. Definitive treatment of songs, dances and rituals of the American Shakers.

Andrews, Edward Deming, The People Called Shakers, Dover Publications, Inc., New York, 1963. The definitive and well-documented history of the Shaker movement.

Clark, Thomas D., Pleasant Hill in the Civil War, Pleasant Hill Press, 1972. Interesting adaptation of journals kept by the Pleasant Hill Shakers during the Civil War years.

Keig, Susan Jackson, Trade With the World's People: A Shaker Album, The Beckett Paper Company, Hamilton, Ohio, 1976. Mixed materials presentation of a downriver trading expedition.

Melcher, Marguerite F., The Shaker Adventure, The Shaker Museum, Old Chatham, New York, 1975. Very readable general history of the Shakers.

Neal, Julia, The Kentucky Shakers, The University Press of Kentucky, 1977 (published as part of the Kentucky Bicentennial Bookshelf.) Good discussion of the parallel development of both Kentucky Shaker societies--at Pleasant Hill and South Union.

Neal, Julia, Pearson, Elmer R., and Whitehill, Walter Muir, The Shaker Image, New York Graphic Society, 1974. Pictorial presentation of the life and achievements of the Shakers.

Sprigg, June, By Shaker Hands, Alfred A. Knopf, 1975. Beautifully illustrated treatment of the coexistence of the practical and spiritual in all aspects of Shaker life.

Thomas, James C., and Thomas, Samuel W., The Simple Spirit, Pleasant Hill Press, 1973. Specific, architecturally comprehensive history of Pleasant Hill, with many historical photographs and Shaker journal entries.

Also available from our Craft Sales Shop: SLIDES - 3 packets of five views of Pleasant Hill, A, B, and C @ $1.25 each.

(A) 1. Trustees' Office and Post Office
2. Spiral Stairway of Trustees' Office
3. East Family Dwelling House
4. Meeting Room - Centre Family House
5. Farm Deacon's Shop

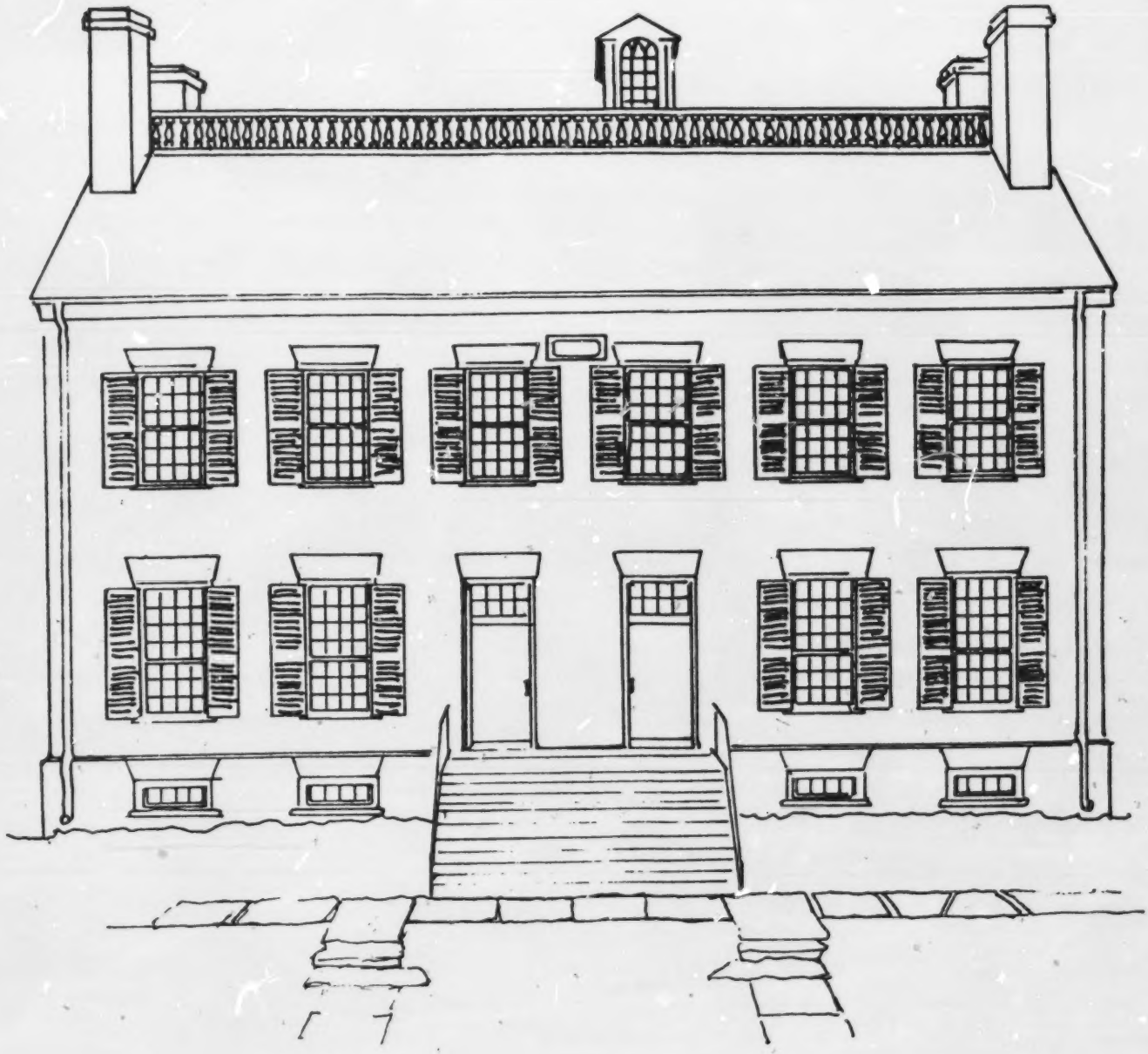
ADDITIONAL RESOURCES (Cont'd)

(B) 1. Trustees' Office
2. Dining in the Trustees' Office
3. Cooper's Shop
4. Centre Family Dwelling House
5. Meeting House

(C) 1. Centre Family Dwelling House
2. 1st Floor Hall - Centre Family House
3. Ministry's Work Shop
4. Farm Deacon's Shop
5. East Family Sisters' Shop

FARM DEACON'S SHOP
1809

THIS SMALL BUILDING IS THE OLDEST STILL STANDING AT PLEASANT HILL. THE WALLS, BUILT OF WHITE LIMESTONE, ARE ABOUT TWO FEET THICK. THIS STONE WAS QUARRIED FROM THE CLIFFS ALONG THE KENTUCKY RIVER, A MILE AND A HALF FROM THE VILLAGE. FIRST USED AS A DWELLING, IT WAS LATER AN OFFICE FOR THE FARM DEACON, OR MANAGER.



CENTRE FAMILY DWELLING HOUSE

1824-1834

TEN YEARS WERE NEEDED TO BUILD THIS DWELLING. IT HOUSED ABOUT 100 SHAKER MEN AND WOMEN. THE ROOMS WERE USED FOR EATING, SLEEPING, AND EVENING MEETINGS. THE TWO FRONT DOORS PROVIDED THE MEN WITH ONE ENTRANCE AND THE WOMEN A SEPARATE ENTRANCE.

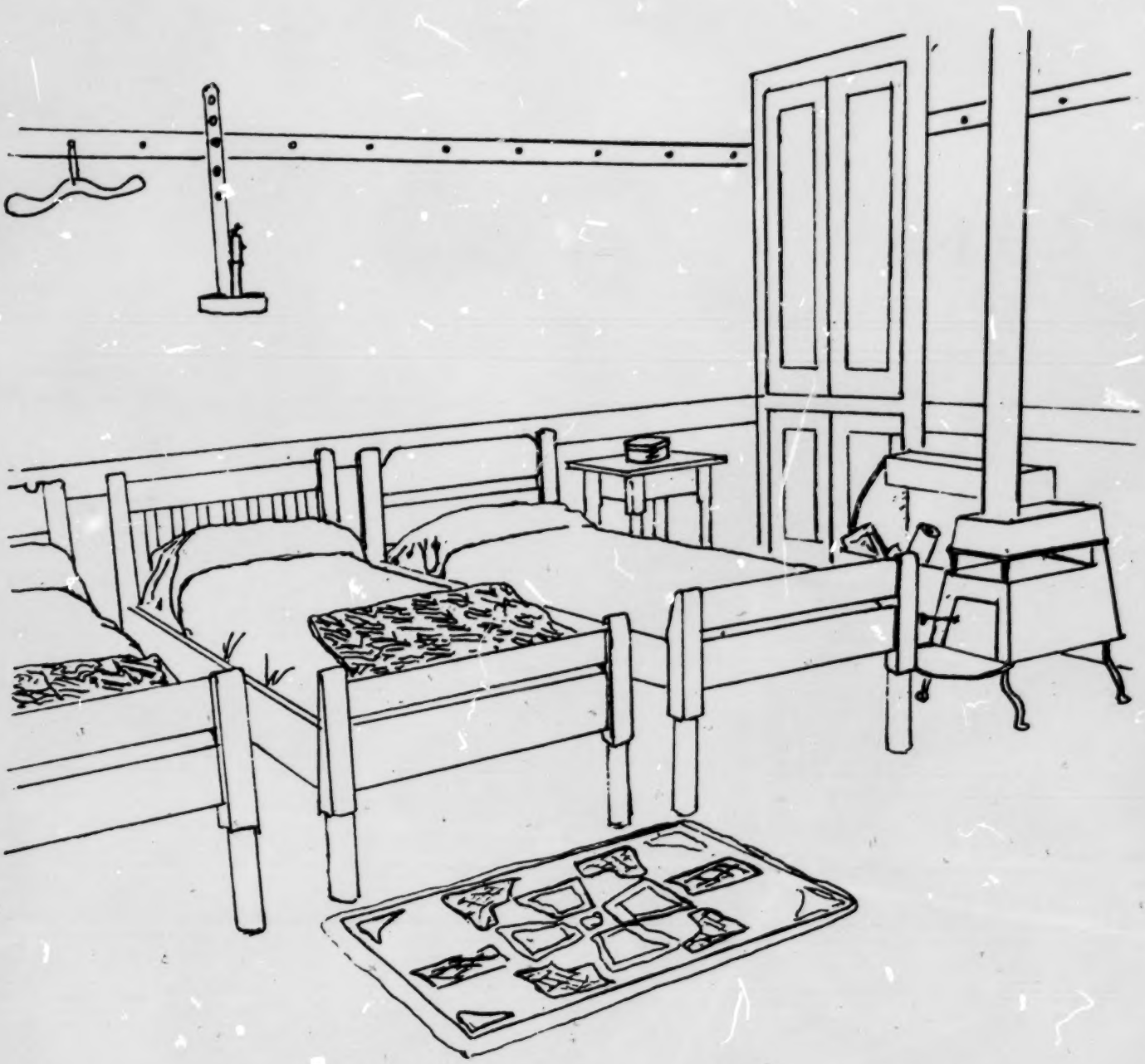
TRUSTEES' OFFICE

1839

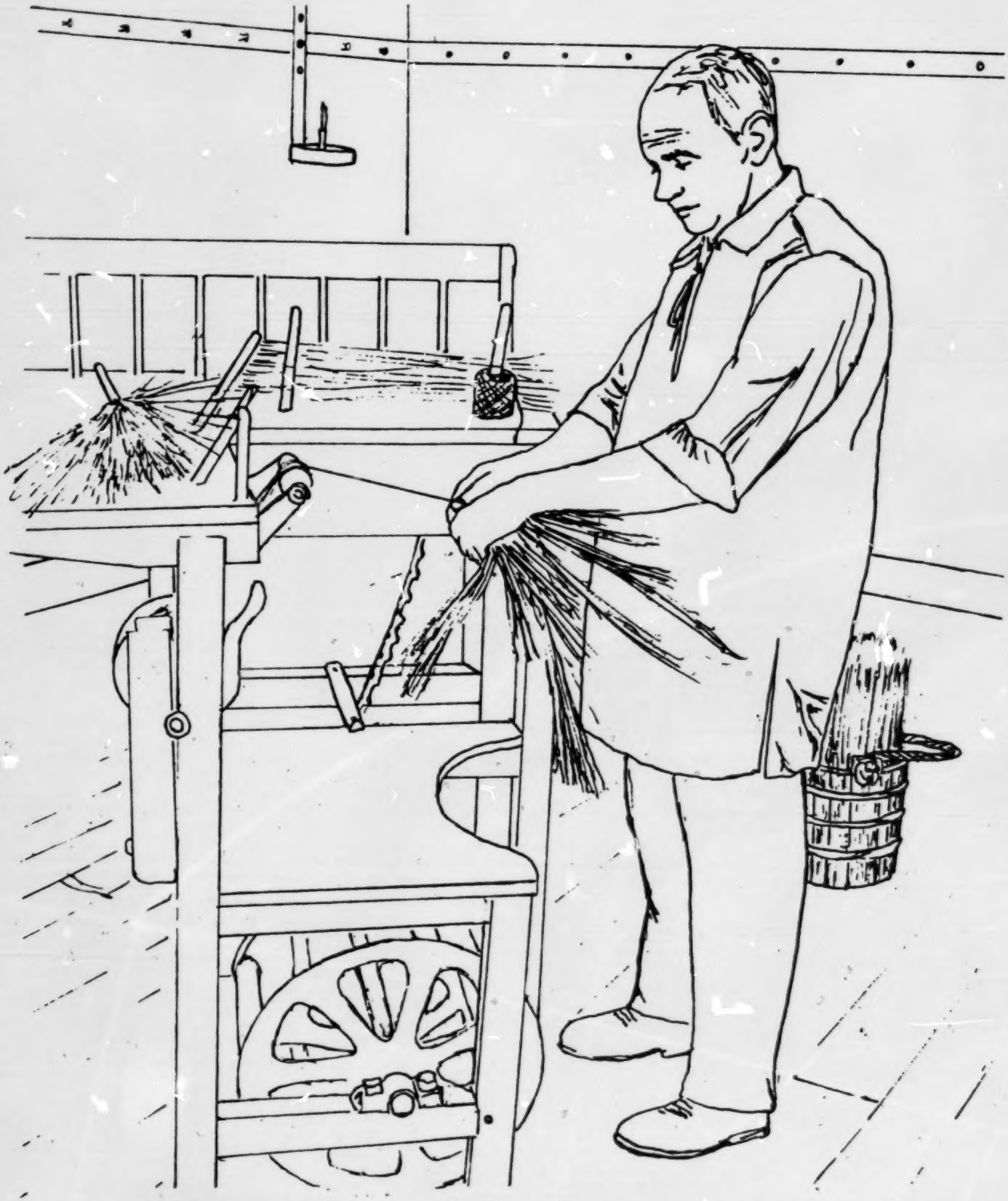
THE TRUSTEES' OFFICE WAS USED IN CONDUCTING BUSINESS WITH THE "WORLD." THE TRUSTEES, WHO LIVED HERE, SOLD SHAKER-MADE PRODUCTS AND BOUGHT ITEMS NOT AVAILABLE WITHIN THE VILLAGE. TRAVELERS OFTEN STOPPED AT PLEASANT HILL AND WERE GIVEN MEALS AND LODGING IN THIS BUILDING.

MUCH SPACE WAS NEEDED TO PREPARE FOOD FOR ALL THE MEMBERS OF ONE "FAMILY". CAN YOU IDENTIFY SOME OF THE TYPES OF FOOD AND UNTENSILS SEEN IN THE PICTURE?

ON SUNDAY THE SHAKERS USED THE MEETING HOUSE FOR THEIR SERVICES. DANCING OR "LABORING" WAS PART OF THEIR RELIGION. ONLY VOICES SINGING IN UNISON ACCOMPANIED THE DANCING; NO MUSICAL INSTRUMENTS WERE ALLOWED.



FOUR TO SIX SHAKERS WOULD SHARE A BEDROOM OR "RETIRING ROOM". BUILT-IN CUPBOARDS AND PEGBOARDS HELPED CONSERVE SPACE. THE SMALL STOVE, A SHAKER DESIGN, WAS EFFICIENT ENOUGH TO HEAT THE ENTIRE ROOM.



FLAT BROOMS WERE A SHAKER INVENTION AND A MAJOR SOURCE OF INCOME. THE SHAKERS GREW THE BROOMCORN AND MADE THE HANDLES. THEY INVENTED ONE MACHINE FOR WINDING THE BROOMCORN ON THE HANDLE AND ANOTHER TO HOLD THE BROOM FLAT FOR SEWING. IN ONE YEAR THE SHAKERS MADE AND SOLD 50,000 BROOMS.

Shaker Proverbs

1. Keep your tongue and keep your friend.
2. To say little and perform much is noble.
3. Love to be good, not great.
4. If you wish a true friend, be one yourself.
5. Wisely improve your time and you will have time enough.
6. Order is the creation of beauty.
7. The Devil tempts others, but an idle person tempts the Devil.
8. Thoughts are the parents of actions.
9. The lamp of genius burns as it is supplied by the oil of enthusiasm.
10. The pleasure of doing good is the only pleasure that never wears out.
11. Patience is the rock-bed over which life's waters run smoothly.
12. True gratitude, like true love, must find expression in acts, not words.
13. Do not, because you can do so little for others, do nothing.
14. Keep busy; idleness is the strength of bad habits.
15. If the heart is open to a "small vice", a great one may enter.
16. Truth is as necessary to the soul as health to the body.
17. Praise may do for children, and all who seek it may be counted as such.
18. What people did not reason into, they cannot be reasoned out of.
19. Do all your work as though you had a thousand years to live, and as you would if you knew you must die tomorrow.
20. It is not the outside riches but the inside ones that produce hapiness.

ADVICE TO CHILDREN

ON

BEHAVIOUR AT TABLE.

First, in the morning, when you rise,
Give thanks to God, who well supplies
Our various wants, and gives us food,
Wholesome, nutritious, sweet, and good:
Then to some proper place repair,
And wash your hands and face with care;
And ne'er the table once disgrace
With dirty hands or dirty face.
When to your meals you have the call,
Promptly attend, both great and small;
Then kneel and pray, with closed eyes,
That God will bless these rich supplies.
When at the table you sit down,
Sit straight and trim, nor laugh nor frown;
Then let the elder first begin,
And all unite, and follow him.
Of bread, then take a decent piece,
Nor splash about the fat and grease;
But cut your meat both neat and square,
And take of both an equal share.
Also, of bones you'll take your due,
For bones and meat together grew.
If, from some incapacity,
With fat your stomach don't agree,
Or if you cannot pick a bone,
You'll please to let them both alone.
Potatoes, cabbage, turnip, beet,
And every kind of thing you eat,
Must neatly on your plate be laid,
Before you eat with pliant blade:
Nor ever—'tis an awkward matter,
To eat or sip out of the platter.
If bread and butter be your fare,
Or biscuit, and you find there are
Pieces enough, then take your slice,
And spread it over, thin and nice,
On one side, only; then you may
Eat in a decent, comely way.
Yet butter you must never spread
On nut-cake, pie, or dier-bread;
Or bread with milk, or bread with meat,
Butter with these you may not eat.
These things are all the best of food,
And need not butter to be good.
When bread or pie you cut or break,
Touch only what you mean to take;
And have no prints of fingers seen
On that that's left—nay, if they're clean.

Be careful, when you take a sip
Of liquid, don't extend your lip
So far that one may fairly think
That cup and all you mean to drink.
Then clean your knife—don't lick it, pray;
It is a nasty, shameful way—
But wipe it on a piece of bread,
Which snugly by your plate is laid.
Thus clean your knife, before you pass
It into plum or apple-sauce,
Or butter, which you must cut nice,
Both square and true as polish'd dice.
Cut not a pickle with a blade
Whose side with grease is overlaid;
And always take your equal share
Of coarse as well as luscious fare.
Don't pick your teeth, or ears, or nose,
Nor scratch your head, nor tonk your toes;
Nor belch nor sniff, nor jest nor pun,
Nor have the least of play or fun.
If you're oblig'd to cough or sneeze,
Your handkerchief you'll quickly seize,
And timely shun the foul disgrace
Of splattering either food or face.
Drink neither water, cider, beer,
With greasy lip or mucus tear;
Nor fill your mouth with food, and then
Drink, lest you blow it out again.
And when you've finish'd your repast,
Clean plate, knife, fork—then, at the last,
Upon your plate lay knife and fork,
And pile your bones of beef and pork:
But if no plate, you may as well
Lay knife and fork both parallel.
Pick up your crumbs, and, where you eat,
Keep all things decent, clean, and neat;
Then rise, and kneel in thankfulness
To Him who does your portion bless;
Then straightly from the table walk,
Nor stop to handle things, nor talk.
If we mean never to offend,
To every gift we must attend,
Respecting meetings, work, or food,
And doing all things as we should.
Thus joy and comfort we shall find,
Love, quietness, and peace of mind;
Pure heavenly Union will increase,
And every evil work will cease.

COME LIFE, SHAKER LIFE

Come life, Shak-er life! Come life e -ter -nal!
Shake, shake out of me all that is car -nal.
Come life, Shak-er life! Come life e -ter -nal!
Shake, shake out of me all that is car -nal.
I'll take nim -ble steps, I'll be a Dav -id,
I'll show Mi -chael twice how he be -hav -ed!
I'll take nim -ble steps, I'll be a Dav -id,
I'll show Mi -chael twice how he be -hav -ed!

SIMPLE GIFTS

'Tis the gift to be sim-ple 'tis the gift to be free, 'Tis the
gift to come down where we ought to be, And
when we find our -selves in the place just right, 'Twill
be in the val -ley of love and de -light.
When true sim -pli -ci -ty is gain'd, To
bow and to bend we shan't be a -sham'd, To
turn, turn will be our de -light, 'Till by
turn -ing, turn -ing we come 'round right.

HOP UP AND JUMP UP

Hop up and jump up and whirl 'round, whirl 'round
Gath -er love, here it is, all 'round all 'round
Here is love flowing 'round, catch it as you whirl 'round
Reach up and reach down, here it is all 'round.

"FIND-A-SHAKER-WORD"

TWENTY-FIVE WORDS RELATED TO THE SHAKERS ARE HIDDEN IN THIS PUZZLE. TWO HAVE BEEN FOUND FOR YOU: CAN YOU FIND THE REST? HINT: MANY LETTERS ARE USED IN MORE THAN ONE WORD.

M I N I S T R Y Z B Q L
S E C O O P E R R M S O
S H E E P K B E L L K F
Z P Y T O R H T O O L S
N D C Y I W D S A A A O
E L A C S N N I X G W A
R A B Q S P G S S G E P
H N I G G I P H Y M N S
T F L A T B R O O M O E
E H E N A L P M J U T W
R X C A N D L E B C S K
B U T T E R C H U R N E

1. MEETING HOUSE
2. STONE WALKS
3. SHEEP
4. PEGS
5. SISTER
6. FLAT BROOM
7. MINISTRY
8. COOPER
9. CELIBACY
10. CANDLE
~~11. FLAX~~
12. PIGGIN
13. BELL
14. PLANE
15. ADZ
16. HERB
17. TOOLS
18. HYMNS
~~19. BRETHREN~~
20. SOAP
21. SEW
22. BUTTER CHURN
23. YOKE
24. SCALE
25. JOY

SHAKER SCRAMBLE

These ten scrambled words relate to the industries and inventions of the Shakers. How many can you unscramble?

1.	TLAF MORAB	(FLAT BROOM)
2.	THLOCINESP	(CLOTHESPIN)
3.	BREAGDOP	(PEGBOARD)
4.	THRODOY PACE	(DOROTHY CAPE)
5.	DIWNOW SPOT	(WINDOW STOP)
6.	PAPEL REPEEL	(APPLE PEELER)
7.	GLITTIN RHICA	(TILTING CHAIR)
8.	KLIS	(SILK)
9.	KREAHS OVEST	(SHAKER STOVE)
10.	GNIPIG	(PIGGIN)

A man of kindness, to his beast is kind.
Brutal actions show a brutal mind.
Remember, He who made the brute,
Who gave thee speech and reason, formed him mute;
He can't complain; but GOD'S omniscient eye
Beholds thy cruelty, He hears his cry.
He was destined thy servant and thy drudge,

BUT KNOW THIS: HIS CREATOR IS THY JUDGE.

Shaker Poem